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BIRTH.

DOROTHY EUNICE CURTIS.
Niigata, March twenty-third.

General Notes.

If this paragraph is marked it means that your subscription has expired and your paper will be discontinued with this issue unless the subscription is renewed.

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Dr. Greene and Mr. Newell expect to attend the Missionary Convention in Shanghai the last of this month.

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Great interest is manifested in the visit to Japan of General Booth of the Salvation Army. He is expected on the sixteenth of this month and will spend six weeks or more in visiting different parts of the country.

Dr. Holbrook, whose resignation from the Board we had supposed must be final, has regained sufficient health to enable her to venture again to Japan. She came back on the "Mongolia" refreshed in body and spirit and full of hope for the future. She takes up some of her former work in Kobe College.

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Mr. Stanford has so far recovered his health that he and his wife have again received appointment to the Japan Mission. They will probably arrive in Japan next fall to take up work in Kobe.

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The profound sympathy of the entire mission goes out to Dr. and Mrs. Taylor in their sorrow over the death of their son, Dr. Maynard Taylor. Dr. Maynard Taylor had attained high rank in his profession, last year accepting a position as teacher of Chemistry in the Carnegie Technical School of Pittsburgh, Mass. His death occurred at the beginning of what promised to be an exceptionally brilliant career.

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The Kumi-ai pastors invited Dr. Gulick to speak at their meeting in Tokyo, at the same time paying his expenses.

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The World's Christian Student Federation Conference, held in Tokyo during the first week of this month, was a great success. Representatives from twenty-five countries were present and a large number of delegates gathered at the meetings. Many of the addresses were

unusually helpful and inspiring and the influence of the conference on Christian work for students, especially in Japan, will surely be very marked.

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Dr. Greene spoke at the formal opening meeting of the Federation Conference welcoming the delegates on behalf of the missionaries in Japan.

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Ground was broken on the tenth of April for the Y.M.C.A. Building in Kyoto. Quite a large number of visiting friends interested in Y.M.C.A. and mission work were present and shared in the exercises of the occasion.

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The inauguration of Rev. Tasuku Harada as President of Doshisha will take place in Doshisha Chapel on Saturday, April twenty-seventh.

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In spite of the rain, which fell with a steady persistency, the Dōshisha graduation exercises were exceptionally successful and enjoyable. The chapel was crowded to its full capacity to hear Mr. Shimada and see the sixty graduates receive their diplomas.

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The graduating class of the College Department of the Dōshisha Girls' School raised over one hundred *yen* which they gave to the school as a class-gift. The graduating class of the Academy gave two large silk-crepe flags to the school as their class-gift.

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The charging of a commission on purchases made thru the Purchasing Department of the American Board in Boston was an innovation adopted a little more than a year ago. So much protest was made against this charge that it has been in large measure given up. Full details will be found in another column.

* * * *

The question of furloughs, their length and frequency, is one which is receiving considerable attention from the Prudential Committee of the Board. Under present arrangements the first term of service in Japan is supposed to cover eight years then, after a year of furlough, the second term of service is supposed to cover ten years. These periods of service on the field are longer than those in other lines of work and longer than in some of the other missions. At a conference in Kyoto with Dr. Barton several seemed to think that shorter and more frequent furloughs ought to be granted but especially that the first term of service ought to be shortened. The following statistics of the Japan mission are interesting,—Average term before first furlough (of those returning to the mission) in 1897 (sixty-one persons) was eight years and three months; in 1907 (seventy-six persons) was eight years and four months. Between first and second furloughs, in 1897, seven years and one month; in 1907 (fifty-seven persons) seven years and two months. It interesting to note that a business man who is much interested in mission work and has recently studied it on the field has stated that furloughs ought to be more frequent.

Commencement at Kobe College.

Commencements are much the same the world over, so I will not mention flowers, music, diplomas and programs, except to imply that they existed as usual. However there were some things in this year's Commencement at Kobe College that were not commonplace.

First, it was held in Kobe Church, (since our Chapel is still in building) and hence there was none of the usual jam.

Second, Hon. Saburo Shimada, M. P. was the orator of the occasion, giving a staightforward, interesting talk on the progress of woman's education and of musical education in Japan during the

present era. His emphasis of music was due to the third noteworthy fact, namely, that for the first time there were diplomas given from the music course of the school.

The twenty-four graduates were respectively as follows: three from the college course, three from the music normal course, and eighteen from the academy,—the academy class being somewhat smaller than for the two preceding years.

The fourth and last "special feature" was the laying of the corner-stone of the new chapel building. Those who desired, adjourned from the church te the college grounds, where they stood under clear skies in picturesque groups beside staging and piles of brick, and listened to the interesting exercises. After the dedicatory prayer was offered by our principal, Miss Searle, Mr. Allchin, Chairman of the Building Committee, reviewed the progress of the college reconstruction, and astonished the onlookers with a long list of the elaborate contents of the small lead box to be embedded in the cornerstone. How the current news papers, a liberal supply of photographs, catalogues, souvenir cards, programs and invitations of the college, the constitution of the Board of Managers and a list of its present members, a piece of wood from the original building of the college, and one from the former chapel, —how all these could be squeezed into such small compass was a mystery that had to be taken on faith, for the box was already sealed. Dr. Cary, President of the Board of Managers, next spoke starting from the words,—

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things that are not seen are eternal."

He pointed out that the real Kobe College was not wood and stone, brick and mortar, but the character it built, the culture it cherished, the spiritual ideals for which it strove.

And so in accordance with the aim of the real and eternal Kobe College, the cornerstone of its new temporal habitation was laid, "for the glory of God and the use of this school," and a happy doxology was sung over the completed foundations.

CHARLOTTE DEFOREST.

Mr. Niwa's Return to Tokyo.

Eighteen years ago, when Mr. Niwa was soon to graduate from the English Theological Department of Dōshisha, the call came to him to go to Tokyo as the Japanese Secretary of the then young Y.M.C.A. Mr. Niwa was one of the most earnest of the students in his department, and some felt sorry to have him leave the active work of the ministry, but he decided to accept this call.

Mr. Swift was then the only foreign Secretary, and the Tokyo Association was the only one fully organized in Japan. Ten years ago, the Students' Y.M.C.A. Union was formed in Japan, and later the city associations were federated with the Union. Now there are seven foreign and as many Japanese secretaries, with eight city and over fifty student associations. An army branch is also organized as the result of the wonderfully efficient and appreciated work done among the armies in Manchuria.

Mr. Niwa gave his whole energy and heart to this work for sixteen years, when, a little less than two years ago, the pressing call came to him to become the Principal of the Dōshisha. The Y.M.C.A. consented to loan him to the school for two years, and he showed his deep love for the school by consenting to take the position. During these nearly two years he has labored faithfully and efficiently for the school. The numbers, the discipline, and the earnest Christian spirit of the school have greatly increased during that time. The spirit of harmony and mutual helpfulness has been especially marked in the main

school. The attendance at morning prayers has been almost perfect and there has been an increased attendance and greater interest in the Sabbath services and the weekly prayer meetings. The results have been seen in the numbers who have received baptism and united with the church.

During these two years has come the happy reconciliation so that the alumni and other friends of Dōshisha stand shoulder to shoulder ready to work together for the upbuilding of the school.

And now, with the school looking bravely into a successful future, Mr. Niwa returns again to the Y.M.C.A. work, at this most auspicious time, to become the General Evangelistic Secretary, and to help to organize and carry forward the great evangelistic campaign which is preceeding and will follow the great Student Federation Conference, and which, with God's blessing, will go forward with power for years to come. It is hard to conceive of a more important, or hopeful, or desirable field of work than this which Mr. Niwa enters and for which he is so well fitted. With his years of study and labor in and for the school, and as a member of the Board of Directors, Mr. Niwa will have, and will utilize, his great opportunities to work for the interests of his *alma mater* as he moves among the thousands of young men in all parts of the empire.

J. D. Davis.

A Rich Harvest in Ayabe.

Unusual difficulties and obstructions confronted Pastor Uchida and his wife when the plan was first proposed for the holding of special meetings in Ayabe. And when the plans were completed the prevailing influenza prevented some of the speakers from keeping their engagements on the appointed days. Following the methods adopted in other places the meetings were continuous for ten days. The cities of Kyoto, Osaka, and Kobe, together with the local evangelists, supplied the five women and the eleven men workers, one of whom was a business man and another a missionary.

The local Christians labored incessantly to make the meetings known and to influence people to attend. Some of these Christians lived ten or twelve miles from the town and yet they came to the early seven o'clock meeting in the morning and returned to their homes after the last meeting of the day, late in the evening. Some came and slept for several nights in the gallery of the church.

During the day meetings were held in houses, workshops, and schools,—meetings for young men, for women and girls, for boys, for everybody. In the evening people assembled in the theatre and in the church and on one occasion in the Buddhist preaching place of the Tenrikyō sect. One doctor, not a Christian, gathered seventy or eighty people together in his village to hear the Christian business man from Kyoto. This meeting lasted for five or six hours.

All the workers ate and slept under one roof, but with the long distances to travel and the long hours it was seldom that they were together at any one meal. No one seemed to think of rest or food during these days.

Thirty-four public meetings were held, the largest one being on the first night when over eight hundred people crowded into the theatre. The little church would scarcely hold three hundred and it was crowded every night.

Besides the meetings in the villages and towns around Ayabe, two were held daily in the silk-thread factory. The head manager of this factory is a Christian and has under his charge over seven hundred people, mostly women and girls. He arranged for a daily noon meeting for the managers and foremen, and a nightly meeting for the operatives. During these days the change of conduct for the better on the part of all connected with

the mill was very marked and at the close of the meetings three hundred and four persons, in that factory alone, requested to be baptized. Ten of these, about whose conversion and fitness for membership there was no doubt, were selected, the rest being placed under religious instruction. But who is to train and nuture, during the coming months, these girls and women whose hopes and desires have been awakened for a better and higher life.

This marvellous work of the Holy Spirit in this small town is beyond expectation; but it merely brought to fruition many years of patient toil and seed sowing.

Some who were baptized had heard the Gospel for twenty years. Few of the seventy-six were from the prodigal class or came to hear for the first time. Some were head men and officials of the villages, monied men and land-owners, teachers; and many were either friends or members of the families that were already Christian. When the local Christians work as these Ayabe Christians did, when large churches like those of Kyoto, Osaka and Kobe send their pastors, and with them their sympathy and money and prayer to the aid of such a small place, it is to be expected that a wonderful in-gathering like this will follow.

GEO. ALLCHIN.

"Shuchu Dendo" in Miyazaki.

"Shuchu Dendo"! This is the current phrase among the Kumi-ai Christians in Japan, and that it is so is one of the indications that Christianity is very much alive at this present moment. Translated, the term means concentrated evangelism, and its purpose and scope may be defined in a word by saying that it is the united effort of a group of workers in one local center to advance the cause of Christ both extensively and intensively.

It is not necessary for me to characterize or describe the movement in general inasmuch as a great deal has already been written by those who have had the work under their observation in other places. Suffice it to say that the plan was inaugurated at the annual meeting of the Kumi-ai body about eighteen months ago, and beginning with one of the northern centers where they had work already established, the committee of the churches has carried the movement to other centers till it has finally come to Miyazaki as the tenth on the list. Now that the work here has just been concluded it may be of interest to give some idea of the methods that have been employed and of the results that have been obtained.

The work really began with the week of prayer in January, for at that time the pastor and people first commenced to lay siege plans. First the effort was made to secure as large a number of places as possible where the workers could go in, from day to day, to teach Christian truth to inquirers, that the soil might at least be prepared for the later sowing. Then as the time drew near for the opening of the more active campaign, nightly meetings were held for the preparation of prayer and consecration of the Christians. Fortunately Dr. Pettee was with us at just this time and he did yeoman's service in helping to get the work under way. When therefore the four workers from the north, three pastors or evangelists and one lady worker, arrived upon the scene, they found the field fairly well prepared and ready for the opening of a strong and vigorous campaign.

The secret of success lay in prayer. All recognized that it must be so from the first and so much was made of the early morning prayer-meeting which was the beginning of every day's program. The day was then filled with earnest evangelistic effort. For the soldiers in the ranks there was much of detailed work to be done in preparing for the evening public meeting—the supreme work of every day—in the way of

advertising or the conveying of invitations. The leaders, from the first, had their days filled with personal interviews with those who were turning toward the light or perhaps were just ready to step over into the Christian ranks after years of inquiry and thought.

As I have intimated everything centered in the public evening meeting and here the brethren exhausted their powers of eloquence and appeal in presenting the principles of Christ's teaching and his claims upon men. Opportunity was given for decision each evening by the signing of cards that were passed through the audience, and as there was no reading of the names in a public way at any time there was not the least excitement or confusion.

In addition to the meetings and work already outlined there were also daily Bible classes for students and a few mid-day platform-meetings in pre-appointed places. Among these latter were addresses before the Business Men's Club, one in the Agricultural School and one in the Normal School, while a daily noon meeting was held for the hundred or more operatives of the silk-reeling factory in the village adjoining. As a result of these meetings we may not be able to put our hands on any definite decisions but the mere opening of the doors for the hearing of the truth was in itself a real achievement.

For a period of eight days the work continued along these general lines. But on Friday evening the last public meeting was held and the remaining two days were devoted to the new converts. On counting up the results it was found that there were nearly sixty who had during the interval registered their decision to become active followers of Christ. From all walks of life they came, teachers in the higher schools, students from the same, some of them the most able students in their classes, shop-keepers, officials, one doctor, the chief of the military department of the province, men, women and children from a grandfather of many years to a child of ten. The Saturday night meeting was for them and it was full of interest, but the meeting that will always stand out in our minds as the specially memorable one was the Sunday morning service in which forty-five new converts filling half the available floor-space in the body of the church, stood up together to enter into the covenant of allegiance to the living Christ and then received the consecrating sign of baptism. Some others hoped to receive baptism at this time also but were unable to be present at the service while still others were advised to wait.

Will these forty-five new Christians all prove faithful? That is the question that rises in our hearts, but we can only pray that they may. It is not my purpose now to doubt or to criticize. It would avail nothing at all events. But we are all conscious that the great work of Christian nurture that lies before the church is one of no ordinary responsibility.

Many interesting incidents of the campaign might be cited that would give glimpses into the lives of some very earnest people. I will simply record a few. One woman, whose husband is in high official position, had studied the gospel teaching for years and had become convinced of its truth and of her own duty regarding it. But since her husband had persistently objected to her becoming a Christian she was unwilling to act contrary to his wishes. She hoped that during these meetings he might become sufficiently interested so as to give his consent. But unfortunately he was obliged to be absent from home during this period and the poor woman had given up all hope of realizing her desires. The last day, however, entirely unexpectedly, he returned home for a single night, and the wife taking the opportunity to lay the matter before him again, was surprised and over-joyed to receive his willing consent for her to make the public confession. Unable to keep the good news to herself she came over the next morning before we were through

breakfast to tell us about it.

Another a young man, a teacher of English in the Middle School, after careful thought and some years of study of Christianity, finally came with his wife to make the great decision. On calling at his house the next day the old mother, who up to this time had been a most zealous Buddhist, told one of the workers in confidence that she had decided that inasmuch as both her son and her daughter were going over into the new religion and consequently she feared she was going to be very lonely with her old gods she too would come with them and be a Christian. And so the next day she was going to get all her gods out and have a great farewell feast for them and then she was going to pack them up and send them back to her native village as she would not need their help any more.

Another man also had for some years made a very earnest study of the Bible and he seemed long before just on the point of decision but for some reason he was unable to make up his mind. It was therefore a great satisfaction to me to be able to help him to cross the final barrier into the light of a clear and open avowal of Christ as his all-sufficient Savior and God.

But I must not multiply examples. Suffice it to say in conclusion that in point of numbers reached and won and in the general stirring of the community, the Miyazaki work may not be able to make as large a showing as in some other places, yet it has certainly been a real work of grace and the cause of Christ in this town has made a distinct advance which we may all hope and pray will be genuine and lasting. A similar campaign is to be carried on by the same workers in several other places in the province, and in fact is even now in progress, so we may hope that all Hyuga will be blessed by the coming of these earnest workers.

C. B. Olds.

A New Church Building in Osaka.

Osaka city has now a population of 1,200,000.

Its growth during the last decade has been more rapid than at any other period in its history. Its position at the eastern end of the Inland Sea and its good water channels that lead into that sea has given it a leading position for centuries as a centre of trade.

Twelve years ago a beginning was made on the construction of docks on the northern and western sides of the city, and it became evident then that the city would grow rapidly in that direction. New and cheap houses were rising out of the rice fields like mushrooms in what was then known as Kujo village.

One of these houses was hired for a Sunday School and preaching place on a new street which in a few years developed into one of the busiest and most crowded thoroughfares in the city.

No better place could have been selected for a public preaching place. But after a few years it proved to be too expensive to maintain and too noisy for the location of a permanent church. Altho the place and work had been supported mainly by mission funds, from the first the purpose was formed to build up in this new section of the city a self-supporting church that would take its place some day side by side with the four independent Kumi-ai churches in the city. Therefore from the beginning of the work the persons who became Christians in that locality have been baptized in the preaching place and have formed themselves into a provisional church. At present the resident membership is little more than forty, altho more than twice that number have, during these twelve years, been connected with the place.

The greater part of these Christians have come from the better class of working people.

With the prevailing high price of land in Osaka it was impossible for such

people themselves to purchase a site for a new church home. So the mission came to their aid thru a newly established loan fund and purchased a plot of land three years ago near the former preaching place, on the widest street of the city and near the junction of two branches of the city electric railroad.

Since then this little band of men and women have prayed and sacrificed and given and given again of their small means to erect a church home of their own. Members of other churches with the missionaries and their friends aided them substantially with the result that last month a small but attractive edifice was dedicated in Kujo. It is the only church building in a wide and rapidly growing region and the church site is the most conspicuous one in the city.

Its two striking features of construction are the double towered frontage and the second story matted room covering the entire building, for Sunday School uses.

The speakers on the programme on the day of dedication were the Revs. Ando, Uchida, Tomita and Ninomiya—the four preachers who had ministered to the Christians during these ten years; and the Rev. U. Sugita, the Chairman of the Osaka Conference of Kumi-ai churches. Friends and representatives of other churches came also and together with the Christians made an audience of about one hundred people.

Altho the church building occupies such a conspicuous position, that part of Osaka has grown so rapidly that large numbers of the inhabitants know nothing of its existence. To make them know, and also to reach the people in the immediate vicinity, the dedication service was followed by three evening preaching services with such prominent men for speakers as President Harada of the Dōshisha, Professor Murakami of the Kwansei College, and Editor Ishibashi of the *Asahi* newspaper. The people of the neighborhood filled the church each night.

Financially this small body of Christians can do little at present for themselves, but they measure up to their ability.

With a new pastor and wife with large experience and larger hopes; with a new building and a new purpose; with the old Gospel to plant in a virgin field, the church cannot but grow rapidly and take its place in a few years in the ranks of the Kumi-ai body of churches. May it never lose its grip upon God and never cease to point men to Christ.

GEO. ALLCHIN.

Paul Sawayama.

The celebration of the thirtieth anniversary of the Naniwa Church of Osaka has directed the thoughts of the older Christians to its founder and first pastor, the Rev. Paul Sawayama, a unique man among the Christians of Japan. He has been called the "Pastor of Pastors," by one who for several years was his contemporary in Osaka.

Mr. Sawayama was born, it would appear, in the year 1852 in the province of Chōshū which has produced so many men who have distinguished themselves in the recent history of Japan,—Marquis Ito, Marquis Yamagata, General Baron Kodama, and others too numerous to mention.

It is said that his family was able to trace its lineage back to one of the Christian Generals in the Army of Hideyoshi. This General after the defeat of Hideyori, the son and heir of Hideyoshi, took refuge in Chōshū and assumed the name of Sawayama in memory of his old fief near lake Biwa. Whether this family history in any wise inclined Mr. Sawayama's mind toward Christianity, it is impossible to say; but a friend relates that once while touring he chanced to be in the little town of Sawayama and picked up among the ruins of the old castle a fragment of a roof tile, bearing the crest of the Sawayama family, which Mr. Sawayama accepted with great satisfaction.

From early youth he seems to have had a warm religious nature—indeed on one occasion he retired to the mountains in the hope that he might by prayer and fasting become a *sennin*, a legendary being, representing a purified humanity and partaking in some degree of the divine nature.

But he did not relax his studies nor his interest in military matters. He seemed to me when I first knew him to belong to a higher type of scholar than almost any Japanese whom I had met, and as to his military experience we know that even when probably not more than seventeen, he led a company in a conflict with the Tokugawa family, and soon after he was again called out to share in the support of the Emperor's forces at the overthrow of the Shōgun.

He came to us in 1870 as a student of English, and a more diligent student I never knew. Not content with the scanty time Mrs. Greene and I were able to give him, he asked the privilege of spending the day with us, that he might catch something at least of the rhythm of the English language from the conversations he might overhear. He usually came about eight in the morning and stayed until four in the afternoon.

He was always present at morning prayers, but did not make a profession of Christianity at that time, though he always, I believe, attributed his Christian faith to those gatherings. We used chiefly manuscript copies of Dr. Hepburn's version of the Gospels, Matthew, Mark, and John, though sometimes we referred to the Chinese translation. I need not say that the two years he was in almost daily intercourse with us were full of interest. They were the days of small things, but somehow there seemed to be embodied in them all the prophecy of a brilliant future.

Mr. Sawayama in 1872 went to Evanston, Illinois, where he spent four years, the first in the family of Mr. Samuel Greene, now Rev. Samuel Greene, D.D., and the remaining three with Mr. and Mrs. L. H. Boutell.

He made excellent progress in his English studies and when he returned to Japan, it seemed to me that, while his speech was not without faults, he had caught the spirit of the language to a remarkable degree. He felt the force of the English idiom more justly, I often remarked, than any other Japanese I knew.

While there is every reason to believe that when he went to America, his purpose was to enter the Government service, he soon decided that duty called him to the missionary work, and this decision was clear cut and final. His health was poor and be felt that he must not delay his preparation, and so, under the guidance of the Rev. E. N. Packard, he began an abbreviated course of theological reading and study.

On his return to Japan, his friends urged him strongly to take a position under the Government, which would have brought him, President Naruse says, not less than *yen*, 150 silver a month which at that time was not far from $150.00 in United States' currency. He decided, however, to cast in his lot with the Naniwa Church on the basis of self-support, which meant a salary of only *yen*, 7.00 for the time being. Naturally the Church caught his spirit, and his salary gradually increased with its growth, but I think it never rose above *yen* 25.00 a month.

While his Church absorbed his best strength he gave much time to the establishment of the Baikwa (Plum Blossom) Girls' School, and was also one of the prime movers in starting the Taisei Gakkwan, a school for young men, which for many years was a most important institution. He was a man of intense public spirit and interested in every movement which gave promise of usefulness.

But for all this, he was first and always a pastor, and that of a highly spiritual type. The Gospel was to him, as to his great name sake, the power of God unto salvation. The question

sometimes rises in one's mind,—Is it possible that a Japanese with his Buddhist, or Confucian training can enter into the genuine spirit of the New Testament? But let one read President Naruse's impressive "A Modern Paul in Japan," and that doubt will pass away. That little book, to the thoughtful reader, is proof enough of the universality of the Gospel message.

Not long after he returned to Japan he was married and two children were born to him, one of whom died early, but the other after reaching mature life. His father and mother and his wife died before he was called away; but all died in faith, to his great joy. In the midst of his poor health, for the last years of his life were spent chiefly in the hospital, and they were years of great suffering, he never murmured. On one occasion, perhaps two years before his death, he said to Mrs. Greene, that he thought himself the happiest man alive.

In writing to Mrs. Boutell, after speaking of his wife's death and his great loneliness, he writes: "But thank God, she died very peacefully with firm faith in Christ and both her sickness and her death blessed many. My grateful feeling toward God for he is, 'Thou has made her most blessed forever. Thou has made her exceedingly glad with thy countenance.'"

It is wonderful what an amount of work he could do, even travelling several hundred miles, in the intervals of comparative health which were granted him. He had the best of medical advice and the progress of his disease, tuberculosis of the lungs, was slow. No sooner was a little strength gained than he resumed his preaching, and it is said that his voice was as clear and firm as in his best days. None who heard him failed to be impressed with the reality of the experience to which he testified.

Even during the last year of his life, the church felt that he was still its pastor, though he could never appear before the people, and gladly ministered to his necessities.

He grew weaker day by day, but the joy of the divine Presence shone in his face, and his people still came to him for comfort. When he died, the congregation which gathered to do honor to his memory showed how deep was the impression he had made, not upon his own church merely, nor upon the Christian community alone, but upon the wide circle of those who knew and prized the work he had done for the city and for Japan. Many have come into the church since his day, to whom Mr. Sawayama may be little more than a name, but his place as the first apostle of self-support in all Japan, a self-support based upon a thorough-going conviction that it was essential to the truest spiritual life—is secure in the annals of the Christian Church in Japan.

He left the church also a rich legacy of faith, faith of the strong unwavering kind, a faith which worked by love, and which overcame the world. It is hardly an over statement to say that thousands who never knew him have received that legacy at the hands of his spiritual children. Though dead he yet speaketh.

D. C. GREENE.

Report of the Matsuyama Mission Schools.

An outline of the school work with which I and my Japanese associates are connected really ought to be divided into three parts,—Girls' School, Night School, and the church Sunday School for children and adults,—for the same group of teachers conducts them all.

The Girls' School now numbers sixty-eight, and the Night School one hundred and two. The work dearest to our hearts is the Bible work, now the strongest branch in the school and developing beautifully and reaching out into the homes of present and past pupils.

Three mornings in the week, after the daily opening exercises, consisting of

hymns, Bible-reading, and prayer all together, the whole school is divided into Bible-classes and on another morning the same time is given to a Bible lecture. Once a week the Christian Endeavor Society calls together from fifty to sixty girls.

A new departure in the work, of special and growing interest, is a Sunday afternoon Bible School in the Girls' School, for such girls, either in or out of the Girls' School, as choose to come. This department is but in its infancy and the plan not yet fully worked out but the central idea is to have a consecutive and graded course of Bible study, distinct from the other Bible work of the school, which can be followed by girls not members of the Girls' School. We hope that henceforth Matsuyama girls who have graduated from the school will keep their Sunday connection with the school. It also includes a primary course for children younger than the school girls.

The Old Testament will be studied this year on Sunday by the whole school, except by the highest class who have "Story of the Gospel," partly in English, partly in Japanese.

The Christian Endeavor Society is now discussing ways and means of raising money to help the evangelistic campaign planned by the Matsuyama Church for the fall, to which all are looking forward with bright hopes.

The brightest note of the year is that at the last communion service in Matsuyama Church, three of our highest class and one former pupil gave themselves to Christ and were received into the church. The seven girls of the graduating class are now all Christians, one only not yet baptized, because her parents yet withhold their consent, but she looks forward with hope to the day when her name also shall be enrolled in the church of Christ.

During the past year, two of the last graduating class have been baptized.

One year ago, the school seemed about to die—the sewing-teacher had been dismissed for lack of money, the pupils had dwindled to only forty-three, the school-buildings were gradually depositing their walls on the surrounding yard with every storm and every wind that loosened a bit more plaster.

To-day, the buildings stand fair and white and sound, tho more room is needed, as well as a new kitchen, dining-room, bath-room, and fences.

The pupils number sixty-eight, including fourteen in the dormitory. The Christian life of the school is rising, and the faculty are full of hope and courage.

The former course of study, of three years, has been changed to a four years' course, beginning with the present first year class. Pupils are admitted at the same grade as in the Government Girls' School and the four years' course of study is based on that given, for the same years, in our *model* in Kobe. Our earnest hope is to prepare girls to go to Kobe, there to receive the farther training and instruction necessary to fit them to become Christian workers.

We now need more room, one more teacher for general work, and a music teacher. A former graduate, first of the Night School and then of the Girls' School, is now preparing, in Kobe College, to some day fill the latter need.

The Girls' School, one year old as a Mission School, stands upon its feet and makes its "ojigi" (bow) to the Mission.

The Night School, founded in the beginning of 1891, is now exactly sixteen years old. Its first beginnings were small, twenty-five children gathered nightly in the home of the missionary, an eager, irrepressible little crowd from the poorest homes in the city, needing to be taught *everything*, from morals and books down to the washing of their hands and how to behave in a school and in a house.

To-day we have our own permanent home with two large school-rooms that can be thrown into one, making a good-sized audience-room for Christmas and graduation exercises, two small school-rooms, (in one of which we are now

housing a family) a nice dormitory in which are eleven girls and one teacher, and rooms for the head Japanese teachers, Mr. and Mrs. Nishimura, and their family.

We give the full common-school course of study, primary and grammar, and have now a first-year class in the High School course.

On Sunday evening, the whole school meets as one big Sunday School, with a half-hour for opening exercises and singing, followed by a solid hour of Bible study. On two other evenings, Bible and hymn-singing are taught as well as English, and the school always opens with Bible, prayer, and a hymn. Of the former members of the school, one worked in evangelistic and school work until her marriage, one is now a Bible woman, one is preparing in Kobe College to come back to our work, and two are now giving valuable assistance as teachers in the Night School.

Thirteen girls who have been, or still are, students in the Night School, attend the Girls' School, and two more who were able to enter the Girls' School directly, live in the Night School dormitory.

The Night School and Girls' School are now so arranged that poor girls can take their preparatory work in the Night School and, continuing to live in its cheap dormitory, enter the Girls' School as free day pupils.

One great, but we trust only temporary loss involved in the development of our school, is that we have had to make over our weaving room into school rooms. Even so we now need two new school rooms, as well as a large new weaving room for such girls as used gladly to work in the day-time and study at night, but who must now work elsewhere in the midst of un-christian influences and temptations.

Quite a number of our children work in one of the largest weaving establishments in Matsuyama and the proprietor says that our children are known from the many others that he employs by their better conduct and talk and by the Christian hymns which they sing instead of the evil songs sung by the other children. This non-christian manufacturer has been so impressed with the value of the Christian training given to working children in our school that he gives yearly *yen* twenty to the school.

To the hundred and more children who yearly fill our school, and to the young men in the High School course, some of whom are now very earnest in their Bible study, the Night School is their church, their only source of Christian influence and light, until their faith has grown so that they begin to attend church. Sixteen of our former boys and girls have received baptism, and as we now have the higher course of study arranged for, we anticipate far greater results than in the past.

As several who began their education in the Night School have now become Christian workers, we trust that from now on we shall not only have the joy of saving souls which would otherwise, perhaps, have no other chance in this life of learning the truth,—but also that of training those who shall themselves help to spread the knowledge of the truth.

We rejoice in the Night School as a giver of light and new life to many souls which else in their darkness, ignorance, poverty, and sin would never have known how to seek the higher life.

The Girls' School and the Night School are now together training one hundred and seventy souls, and with the spring entering classes, our numbers are sure to be increased.

CORNELIA JUDSON.

Seventeen Years in Echigo.
1887—1904.

[OMITTED FROM THE NIIGATA NUMBER BECAUSE OF LACK OF SPACE].

A youthful member of the old Niigata Station on being asked why he preferred

his place to a certain former place of residence replied with gravity, "I like Niigata for its scenery, its sand, its snow, and its seashore." A few years later, and I am sure his adult consciousness would have rounded out his alliterative reasons by adding, "and its souls."

How can one put on paper, and in short space, the observations and experiences and soul-life of what must be, at the outside limit, a third of his working days on earth? How can he adequately picture the "remembered and unrememberable past" which rises before him like a dream,—and almost as illusive?

But there arises in that vision the first landing at Yokohama Sept, 29, 1887, the first information then that Niigata was the appointed field (where was Niigata?); the brief introduction to the now actualized localities of Yokohama and Tokyo; the start six days later for the distant northern field, the nine hours' ride by train to Koriyama (it is now done in six); the first experience of Japanese hotel life; the cross-country ride by way of Wakamatsu and the beautiful Lake Inawashiro; the charming scenery of that mountain road along which our cavalcade of thirteen *jinrikisha* wound its way to the summit and then down into the broad Shinano River valley that was to become so familiar in later years; the twinkling lights along the extended river-front of Niigata that greeted our little steamer in which we made the last stage of the journey from Kameda; and the royal welcome which was waiting at the wharf, a most refreshing climax to the three and a half days' hard riding,—which was good time in those pre-railroad days.

Then follows the vision of adjustment to the new surroundings, the beginning of work in the recently established Boys' School and Girls' School, the beginning of the long assault upon this strange language (which has never yet wholly surrendered), the three mute but by no means unhappy or unprofitable years, then the first attempt (at Kashiwazaki) in preaching,—which was the entering upon a public ministry that gradually led to every quarter of that great and populous province where, in spite of opposition and persecution at times, there could be seen the gradual and constant growth of Christian communities against the great and apparently unyielding background of Buddhism. Then those delightful trips through that beautiful domain of mountains, valley, and seashore; on foot, on bicycle, by boat, by *jinrikisha*, under bright skies, under drenching rains, through howling winds, and through blinding snows; the gatherings at church and chapel and theater and temple and school-house and farm-house; the days of visiting and the nights of preaching, with the after-meetings of inquirers that often ran into the small hours,—halcyon days, all of them, spite of the weariness and anxieties and problems that would obtrude themselves at times.

The names to conjure with during all those days were those of Dr. Palm and Dr. Scudder, both of which had become household words throughout the province by reason of incessant activity in medical, evangelistic, and educational efforts during twelve years and five years respectively, and either of which was the open sesame to every rank in society. And they formed a part of that great panorama that was both interesting and discouraging to look upon as it unfolded incessantly the changes in the personelle of both the foreign and the native coterie of workers. The station fluctuated from thirteen members, the high-water mark, to two, the lowest ebb; and during those seventeen years a score or more members came and went,—the Scudders, Albrechts, Gulicks, Curtises, and Pedleys for families; while "the women that published the tidings were a great host," tho their stay was not great generally,—Misses Scudder, Graves, Judson, Cozad, Brown, Torrey, Harwood, Smith, Swartz,—and each name a history.

Among the Japanese workers the changes were not less marked, and there

moved across the stage the familiar figures of Messrs. Naruse, Uchimura, Matsumura, Hori, Hara, Hirotsu, Okabe, Ebina Ichiro, Imaizumi, Omiya, Nagasaka, Nishiuchi, Teraoka, and a host of others, each having added a portion of his life to the Christian history and development of this great Buddhist stronghold.

During these years there came about great changes both in the material aspect and in the spiritual life and tone of the province. A big fire in Niigata in 1888 destroyed the prostitute quarter which with characteristic effrontery had grown up in the very heart of the city in the vicinity of the great Buddhist temples on Temple Street. A city ordinance forced these houses to retire to a fixed locality in the suburbs, which gave the city at least a more decent appearance when the burned district was later covered with commercial houses.

The completion of railroad connections with Tokyo and the outside world in 1898 made the province at last fairly accessible, and greatly facilitated evangelistic work.

A Domestic Exhibition held at Niigata in 1901 caused a dilapidated section of the city to be transformed by the erection of fine buildings upon well laid out grounds, which, with the widening of some streets and the repairing of all the streets and the many canals, gave the town an aspect of thrift and cleanliness it had never known before.

The discovery of petroleum in the mountains near Nagaoka in 1892 brought life and prosperity to many moribund towns, and brought in elements that tended to produce a more cosmopolitan spirit throughout the province.

That great advance was made in educational work is evidenced by the single fact that the public Middle Schools increased from nothing to ten in number.

Among the many evidences of growth in spiritual life might be mentioned the two Christian schools, for boys and for girls. Tho unfortunately compelled to close after about six years of activity, they yet set a distinctive and high-grade stamp upon a large number of young men and women, and made Christian education respected. Many of these graduates are to-day holding high and influential positions in the business, educational, literary, and evangelistic world. The schools ceased to exist as organized entities, but their work and influence is perennial.

The once bitter opposition to Christianity on the part of the Buddhists was largely broken down, and free expression of opinion on the platform could be given latterly without fear of any attempt being made to break up the meeting; while the once almost universal refusal to loan a house for Christian purposes, was reduced to a matter of sporadic instances.

The Christian influence extended to scattered villages and hamlets thru the hills and along the shore, where not infrequently friends and adherents were made to the cause thru the admiration provoked by the beautiful spirit in which calumny and persecution were borne by some humble disciple of Christ. "No one can be more conscious than I am of my defects as a Christian," said one such; "but if my neighbors see in me that which induces them to placard my name alongside of the blessed name of my Lord, I am content, tho I feel how unworthy I am to have my name coupled with His." This at a time when an attempt was being made to belittle his political influence by placarding him on telegraph poles and in public places as "Christian and traitor."

After years of close contact with those truly sturdy people of that rather inclement province, passing along and observing the objects of their worship, and seeing the great multitude of temples and priests and adherents, one cannot but feel that here is after all a people of real religious temperament and convictions; and tho at present they read the new religion with a veil

upon their hearts, nevertheless when their hearts shall turn to the Lord the veil shall be taken away, and they will carry over to the new faith the same grand spirit and enthusiasm which led them to contribute two million *yen*, or one fifth of the total cost, of the great Nishi-Hongwan Temple at Kyoto, as an expression of their faith.

When the great Shinran Shōnin, founder of the Shin sect, was laboring in Echigo, his native province, in the thirteenth century, he left a record of tears and disappointment that his efforts for the good of his people were not received. He came to his own, and his own received him not; and a stone is still exhibited before one of the country temples which he is said to have used for a pillow as he slept in the field because no one would give him shelter. To-day he numbers the greatest following in Echigo, and no name there is more revered.

Grand as the work was which he did, and which one cannot help admiring, it is impossible not to feel that the same spirit of reverence for truth and fair-play which worked once to the final acceptance of him who came to them with a spiritual message but whom they at first rejected, will assert itself again in the final reception of that one who is mightier than the great fore-runner, who himself had not where to lay his head, and who is now knocking for admission.

H. B. Newell.

The Effect of a Picture.

During the month of February the children in the Glory Kindergarten were hearing about heroes.

Morning after morning the teacher in charge would bring to them, thru story and picture, heroes of Japan and heroes of other lands as well.

Froebel's song of The Kinghts was sung lustily and played with equal zest.

The calendar for the month, on which the children keep a correct record of the weather, was decorated with a picture, painted by our drawing teacher, of a Japanese officer, dismounted, speaking to a little child who held a Japanese flag.

The days went on and I feared that the children were getting an idea that valor in war, physical prowess alone, constituted heroism.

All the time I said little, only just behind the leader's chair hung, day after day, as the subject went on, Plackhirt's beautiful picture of Christ Blessing Little Children.

No mention was made of the picture, no mention was made of that greater act of heroism,—the death on the cross.

The last morning came for the stories about the great men of the earth and I said to the leader,—"I wish you would ask the children just what they think a hero is."

So at the end of the story for the day she said to them,—"Children, what makes a hero?"

Quick as a flash and in concert they answered, (not a soldier, not a general, not an admiral, but.) "A good man."

"What do you mean by a good man?" and the answer came again.—"A man who does kind things."

Then she asked,—"Is there a picture of such a hero in this room?"

"Yes,"—in chorus.

"Can you show him to me?"

"Yes,"—they all wanted to but one was selected and he pointed at once to Christ. To make sure she asked,—"Who is it?" "Christ,"—was the answer.

These best pictures are of very great value in kindergarten character building. Froebel says,—"Before the intellect cultivate the emotions,"—and children who are led to see the truths of life in story and song, with those impressions deepened by fine pictures which embody, in visible form,, the same truth, have a foundation for future education that can hardly be gained in any other way.

Last Thanksgiving, after several weeks of telling about fruits, vegetables,

seeds, God's provision for the winter months, of the beautiful way flowers, leaves, trees, birds, and insects are prepared for the winter sleep of nature, we brought Millet's "Angelus" into the kindergarten and the children interpreted it at once.

In the Glory Kindergarten, at least, we purpose in future to bring the message of the best pictures to our children.

A. L. HOWE.

Aftermath of the Tokyo Riots of 1905.

On the 29th of December, 1905, there was held in the Y. M. C. A. Hall an interesting meeting. It consisted of representatives from the various churches and missions, whose property was more or less damaged in the Tokyo riots in September, 1905. They were called together to receive a consolation fund which had been raised for their benefit under the auspices of the Congress of Religionists. This body comprises Shintoists, Buddhists, Christians, of all kinds; and it enlisted the interest of prominent business men, bankers, and statesmen. By this means a sum of 13,189 *yen* was raised, of which religious circles contributed about 5,000 *yen*. Of this amount the portion of the Christians was comparatively small, because they had already made relief contributions to their fellow Christians. The whole amount was divided as follows:—

	Yen.
Roman Catholic, Honjo	...5,123.920
Scandinavian Alliance, Honjo	...3,601.742
M. E. Church, Asakusa	...1,128.205
Meth. Prot. Church, Asakusa	... 303.695
Gospel Mission, Asakusa ...	... 367.120
Salvation Army, Asakusa ...	... 176.845
Presbyterian Church, Shitaya	... 939.935
" " "	... 811.085
Canadian Meth. Ch., "	... 430.543
Presbyterian Church, Nihombashi..	208.560
St. John's Epis. Church, Asakusa...	100.000

(The last one declined the relief).

The motive in this movement was not to reimburse the losses, but to show that the riots were not religious and to exhibit the common spirit of sympathy in the religious world. The giving and the receiving together constitute a striking evidence of spiritual brotherhood.

"THE JAPAN EVANGELIST."

Commission Charges.

Congregational House,
Boston, January 1, 1907.

The Prudential Committee has taken action, rescinding in part the rule adopted in November, 1905, as to a percentage on purchases made by the Purchasing Department of the Board in Boston, and no percentage from this date will be charged on purchases for the following classes:

Missionaries of the American Board on the field.

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Missionary Children in this country or on the field who are supported by the Board or at the expense of their parents, who are missionaries of the Board.

Toward meeting in some degree the cost involved a small percentage will be charged the following classes for services rendered by the Purchasing Department:

Missionaries' friends abroad.

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Officers of the American Board and their families.

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Clerks of the American Board and the Woman's Boards.

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MISSION NEWS.

ADVERTISEMENT OF VOLUME X.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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